HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

Defence of Slavery and Mob Law,

BY JAMES WATSON WEBB, EDITOR OF THE NEW-YORK COURIER AND ENQUIRER.

It may be well to premise, that this same Col. Webb, who has heretofore made himself somewhat notorious in various ways in this his native country, took a voyage, a few months since across the Atlantic, to see among other rare sights the coronation of the young queen Victoria, and also in some way or other to make himself conspicuous as an extraordinary personage; a vanity for which very few excel the colonel. While in London, the following paragraph appeared in the *Times*, in reference to the late burning of the Pennsylvania Hall, written by the editor of the Times, or some of his English correspondents.

"The American papers bring us proof of a pleasant state of manners in 'the model republic.' A large building has been deliberately burnt down in Philadelphia, not by rioters, oh no, the republicans are too well educated for that; every body, except the blacks, can read and write in Philadelphia, and that is education. The building was deliberately burnt to the ground by a most orderly assemblage of "enlightened citizens;" for what? the reader will ask. Why, because black people and white people were seen actually walking together in and about it. Education has wonderfully enlarged the views of our transatlantic kinsmen."

This ironical paragraph was a little too much for the chivalry of the colonel; it bore too severely upon certain of our peculiar domestic, republican institutions to suit his taste, and was withal too favorable an opportunity to let slip, for our military hero to show his zeal for the honor of his country and the preservation of the Union, and to show that he was in nowise contaminated with abolition treachery and fanaticism. He addressed himself to the editor of the Times in manner following:

"I am satisfied, sir, that the writer of this article intended no injustice towards the United States, and that laboring under that ignorance in regard to our institutions which is unfortunately but too general in Europe, his remarks had their *origin* in a mistaken feeling of philanthropy, and what he deemed an honest respect for the majesty of the laws. If I am correct in this conclusion, it becomes my duty to enlighten him; and believing, as I do, that the people of the United States are suffering in the estimation of intelligent Englishmen, in consequence of their not being familiar with the character of our institutions, and our peculiar situation in regard to domestic slavery in certain of our states, I propose very briefly, to point out the bearing of this question upon the continuance of our Union, and the necessity which exists even among those most opposed to slavery, of preventing all discussion having reference to any interference with it by the general government.

"I need not remind the well-informed of your readers, that the peace of 1783 found us thirteen separate, independent, and sovereign states, each of which possessed the right of establishing within its boundaries such form of government as to its people seemed most advisable. The advantages and the necessity of uniting these thirteen sovereignties in one common bond of union were obvious to all; but the great extent of territory which they embraced; the great difference in their climate, soil, and productions, and consequent difference in their habits, manners and feelings, which were well known; and, finally, the existence of domestic slavery in most of the states, and its non-existence in others, presented obstacles to the establishment of a general government, which should be the representative of all these varied interests and people without interfering with the rights of individuals or the sovereignty of states, that appeared almost insurmountable. But patriotism and a feeling of conciliation finally triumphed over all minor considerations, and it was gravely determined that each of the states should cede certain specific powers to a general government, which should provide for the general welfare, but at the same time making it a condition that all powers not expressly given to this general government should "be reserved to the states and to the people thereof."

"Thus was the present government of the United States constituted; and it will at once be perceived, that it is a government of merely delegated powers, which may not step beyond the boundaries prescribed by the states without virtually absolving each from its allegiance, and thus destroying the Union. In the compact thus framed—and of which every American is so justly proud, from its having given us national consideration and respectability abroad, while it has diffused happiness and prosperity to millions at home—the slave states insisted as a condition, to which the non-slaveholding states acceded, that they should not only be protected in their peculiar domestic institutions, but that in taking a census of their population, for the purpose of giving to each state its proper representation in the popular branch of the general government, their slaves should be enumerated, and every five counted as three freemen. It was also agreed, that as sovereign states they were all equal, and that, without taking into consideration the difference in population between the large and small states, they should forever have the same influence and the same weight in the upper branch of the legislature. Thus it is that at this day New-York, with her population of nearly 3,000,000 inhabitants, and Delaware, with less than 70,000, are equally represented in the Senate of the Union, and have an equal vote in the passage of every law, in the levying of war, and in the adoption of treaties with foreign powers.

"I am aware, sir, that the few ultra-radical of your countrymen who have acquired information of this grand distinctive feature of our government, denounce it as aristocratic and urge its abolishment. But they argue from theory only, while we are familiar with its practice; and we know from experience, that but for the sovereignty of the states equally represented in our Senate, we should long since have degenerated into a lawless and irresponsible *democracy*, instead of yearly becoming a more stable and respected *republic*, demonstrating the ability of an enlightened people for self-government, so long as we respect and preserve inviolate the reserved rights of the sovereign states.

"In this very brief history of the foundation of our government, I think I have shown, first, that we are not a consolidated government, as it is too generally supposed: and, secondly, that in its formation, the southern states of which it is composed, made conditions, and required stipulations, the violation of which *dissolved the Union*,—one of these conditions was, that the general government should not possess any power not specifically granted to it; and another, that slavery should be actually represented to a certain extent on the floor of our House of Representatives. Such being the case, I need scarcely add, that whoever advocates the abolishment of slavery by the general government, or the slightest interference with it, either directly or indirectly, *advocates the dissolution of the Union, and in fact is a traitor*. But while the general government has no power to interfere in the question of slavery, the states, being sovereign, may legislate as they deem proper in regard to it; and in consequence, New-York, New-Jersey and Pennsylvania, long since passed laws gradually, but entirely abolishing this curse, which we inherited, in common with our love of liberty, from our English ancestry. Virginia, Maryland, and several other of the more northern slave states, exhibited a disposition to adopt similar measures, and would long since have taken the initiative steps, if foreigners, who know nothing of our institutions countenanced by madmen, fanatics and *traitors* at the North, had not come among us and preached treason to our republic, by urging upon the people to demand of the general government that which cannot be granted without a dissolution of the Union.

"I, sir, am a northern man, intimately acquainted with this vexed question, and in common with nine hundred and ninety-nine out of every thousand at the North, I am opposed to slavery in every aspect in which it can be presented. I know too, that thousands and tens of thousands of my southern brethren are equally opposed to it; but I am conscious, first, that the general government has no right to interfere with the subject; and, secondly, that if the states where the slave population is most numerous, desired to get rid of this curse, it would be *impracticable*. They could not be sent out of the country, and if manumitted, would inevitably become masters in their turn, and make slaves of the white population, unless they abandoned their country. The two races cannot exist free on the same soil where the liberated bondman is more numerous and more powerful than his recent master, and every portion of our population feel a degree of horror at the bare suggestion of *amalgamation* of the two colors, (the only other alternative) which cannot well be described.

"The question, then, which presents itself to the people of the North in regard to abolition is, "Shall we remain loyal to the Union, and seek to perpetuate its blessings to mankind, ameliorating as far as possible its evils; or shall we loan ourselves to the *fanatics* and *traitors* who preach abolition, knowing that it can only result in a dismemberment of our government?"

"Sir, we are opposed to slavery, but we love *justice*, and are bound in honor to comply with the conditions of our compact with our brethren of the South; above all we are loyal to our Union; we love our country; we glory in its free institutions, and the restrictions by which they are guarded and perpetuated; and in the absence of any positive enactment by which the foreign and domestic traitor may be stayed in his mad career, we have assembled in our majesty and arrested his traitorous proceedings. Our constitution recognizes no treason except when an overt act has been committed; it does not provide for such a contingency as the preaching of doctrines intended to excite the people of the North against their brethren of the South, and thereby destroy our government; but it cannot be supposed that an intelligent community would quietly suffer such proceedings, knowing but too well their tendency. If they had, then should I indeed, have despaired of a continuance of the Union, and the enemies of our republic might have gloried in the prospect of an early failure of our experiment to demonstrate the capability of mankind for self-government.

"Do not for a moment suppose that I am one of those political fanatics who would preach republicanism to all mankind. Far from it. I have undoubted faith in the ability of a man to govern himself; but without great previous preparation, a republic would be a curse to any people. At this era of the world, the people of the United States are, I fear, alone capable of self-government; and while they are most anxious that all mankind may gradually arrive at a similar position, it is no part of their policy to force upon others their sentiments of public liberty. It may suit the purpose of some to misrepresent our institutions and our people, and of others to sneer at our laws and our pretensions to continue a united and become a great nation. To such I have nothing to say; but to the friends of free government on this side of the Atlantic, to the free people of England, and all who have any interest in the prosperity and perpetuity of the United States of America,—I would frankly and in good faith declare, that lawless as may appear the destruction of a public building in order to prevent the dissemination of abolition principles, it was the work of men, every one of whom are, both in principle and practice, opposed to slavery, but who made this sacrifice of their feelings on the altar of patriotism. Never did a free people give such conclusive testimony of their devotion to the constitution and the institutions of their country as when the respectable population of Philadelphia consented to appear regardless of the protection due to property in order to nip *treason* in the bud, and demonstrate to their brethren of the South their determination to abide by the condition of our Union. J. W. W.

It is hardly a supposable case, that any well educated, intelligent citizen could have been found, not even among slaveholders, who would have advanced the disorganizing doctrine, that the wanton destruction of property by a lawless and infuriated mob was nothing more than making a sacrifice upon the altar of patriotism! or, that would have entertained the opinion that such acts of outrage were conclusive evidence of devotion to the constitution and institutions of the country! It seems however to have been reserved for the editor of a public journal, claiming no small degree of celebrity for its literary taste and correct intelligence, to have committed so remarkable an act of folly. In reference to this subject we subjoin the following remarks from the Emancipator: C.

The next thought is, that it was bad lawyership to make the defence at all before that tribunal. It will answer very well among the readers of the Courier and Enquirer *here*, but the people of England can't understand it so as to appreciate its merits. Their ignorance of the "character of our institutions," of which Col. Webb courteously reminds them in the exordium of his address, disqualifies them to sit on the case.—It is true, there have been Englishmen who were supposed to understand the principles of liberty, and of republicanism, and of christianity. And the nation have proved that they could receive a pretty good understanding of the nature of slavery. But when the defenders of "Our Country and its Institutions" come to blend them all together, and treat of republican slavery and christian slavery, and represent liberty as depending for its existence on slavery, and slavery as the corner stone of republicanism, and the christian duty of keeping men in slavery—the matter becomes quite too refined and transcendental for John Bull to comprehend. It takes Americans to see the beauty of such combinations, and feel the power of such arguments. The better way were to plead at once to the jurisdiction. Say frankly, and stand to it, that the question is *coram non judice*, that the court is *incompetent* to the trial, and tell the European world that they have no right by the laws of nations to consider, examine, inquire, discuss or form an opinion or intimate a thought respecting the character of American slavery and mob law, or the consistency of our actions with our professions of republicanism and christianity. This is the only tenable ground that can be taken, and unless this can be maintained, the defence of these things to the satisfaction of the British public is impossible. And the sooner we give it up the better.

It will be observed here, that Col. Webb takes the broadest ground, and maintains "the necessity" even in the free states, of "preventing all discussion" as to "*any* interference" with slavery by the general government. His historical sketch of the origin of our constitution is entirely fallacious, and would not be admitted by any class of Americans but nullifiers of the extremest sort. The reservation to the states of all powers not given to the general government, was not a condition precedent to the adoption of the constitution, but was inserted afterwards. The doctrine that if the general government should in the slightest degree "step beyond the boundaries" prescribed in the constitution, each of the states would be at once "absolved from its allegiance," and the Union thereby dissolved, is a doctrine which would render the Union impracticable for an hour. The concession that while the South holds their slaves as mere property, they should yet be reckoned in the apportionment of representatives among the states, so that every five slaves give as much political power as three freemen, is so grossly unjust, that we are astonished a citizen of a free state should ever name it but to protest against it. The 25 or 30 representatives of the political power of the slaves have occasioned nearly every act of misgovernment and every source of discontent that has occurred since the constitution was formed. It is no provision of the constitution that "slavery should be actually represented," otherwise New-York might not have freed her slaves. It is true that our federal constitution has done much to give us prosperity at home and honor abroad; but it is jumping quite too far to a conclusion to infer that *slavery* has any hand in either.—Neither does it follow that because the general government cannot "interfere" directly either to abolish slavery or to establish it within a state, therefore it has no right to "the slightest interference with it directly or indirectly," for the legislative, treaty-making, judicial and executive powers of the general government have from the beginning been constantly interfering with it—*to strengthen and sustain it*; and if they may do this they may also withhold the same or do the opposite without any breach of faith. As to the idea that whoever advocates a change in the constitution or even a really unconstitutional exercise of power by the general government (which by the way abolitionists have never done) "is in fact a traitor," we must confess it savors a good deal of our peculiar American modesty for Col. Webb to say this in the same breath with his own advocacy of republican institutions in the capital of a monarchy, or his defence of mob law in a country where they are governed by the common law.

Col. Webb's most ocular declaration that manumission is impracticable, must have had a most convincing effect in a metropolis that has just been so fully enlightened by the eloquence of a Brougham and a Thompson as to the immense benefits immediately seen to accrue from emancipation in the British colonies. And the old settled axiom of American moral philosophy that "the two races cannot exist together on the same soil," falls in so admirably with the experience of Antigua, that the next arrival will doubtless bring us an act of Parliament for sending the 30,000 emancipated slaves, and 7,500 free people of color, in Antigua, "back to their own country," leaving the 2500 "pure Anglo-Saxons" to govern, and raise sugar too, all their own way.

As to the defence here made of the resort to mob law in order to put down the abolitionists, on the ground that the constitution and laws had not provided any other means of suppressing their proceedings, we are apprehensive the cockneys will be stupid enough to take it as a clear admission, that slavery is the "corner stone of our republican institutions," and that as slavery cannot stand free discussion, and republicanism cannot prevent free discussion except by mobs, therefore mob law is the true presiding and protecting genius of our nation.—How much this belief, thus sanctioned, will tend to raise our national credit with the bankers and our national glory with the *savans* of Europe, any one can see. And the very modest assumption that "the people of the United States are *alone* capable of" *such* "self-government," will doubtless pass unquestioned. But our feeble powers fail to point out, in language, the matchless excellences of this defence of republican slavery and mob law.

From the Friend of Man.

The Constitution against Slavery.

That the constitution, with the blush of confusion, admits the *fact* of slavery is evidence, but not the only evidence, that it is with manifest design utterly opposed to the principle and practice of slavery.

In scripture, God admits the fact, but not the principle and practice of wickedness.

DECLARATION OF INDEPENDENCE.

"We hold these truths to be self-evident—that *all men* are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness."

In this declaration, appeal was made with good reason to a righteous God who never dooms the innocent to perpetual bondage. Near the close, we find these words,

"For the support of this declaration, with a firm reliance on the protection of the DIVINE PROVIDENCE,"—protection from what? Withal for perpetuating slavery?—By no means. "All men are created equal." We shall show from the constitution, that *slaves* are "MEN."

CONSTITUTION OF THE UNITED STATES.

ART. 1, § 2. "Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, according to their respective numbers, which shall be determined by adding to the number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons." "Three-fifths of all other persons" cannot but mean *slaves*. See with what a blush of confusion the *fact* of of slavery is recognized. Representatives are sent to Congress by men. All the learned pigs and half-rational elephants in creation can not send a man to Congress!

Why are slaveholders so tall? Because they stand on the shoulders, not of beasts, but of men! These Goliahs oppose God's army. We ought not to cast a slur over the good sense of our southern brethren, as though they need be convinced that slaves are men. They have great pride of character, and this should be understood well by abolitionists. Samuel A. Worcester, missionary to the Indians, was released from Milledgeville prison, when he appealed to the generosity of the governor of Georgia.

We should not forget that southern blood flowed as freely as northern, in the revolution. But the southern states entered the Union, slaveholding. True. So men enter into the kingdom of God before they are fully sanctified, yet this is a bad reason for continuing in sin. Perhaps we ought not to treat the constitution, though against slavery, as though it were of prospective in kindness to the slaveholder and the slave, it has ever looked forward to the abolition of slavery. Slaveholders, as well as their northern apologists, have long professed to be opposed to slavery in the abstract; but alas for their practice! They have ever been abolitionists of to-morrow; as neglecters of the great salvation are christians of to-morrow. In both cases, the preparation for duty and the best interest is out of the question.

As the framers of the constitution were wise men, and acted in the fear of God who gave us our independence, we should keep in view the merits of the question before us in order that we may understand the constitution on the subject.

Art. 1. § 8. "The Congress shall have power to regulate commerce among the several states;" which now includes the commerce in human flesh.

Art. 6. "This constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state, to the contrary notwithstanding." It should be kept in mind that according to the constitution, slaves are men and not beasts.

AMENDMENTS.

Art. 5. "Nor shall any person be deprived of life, liberty or property without due process of law." A slave as well as a freeman, is a PERSON, (see Const. Art. 1, § 2.) and here we find that no person shall be deprived of liberty, without what is, according to the constitution and amendments, due process of law: that is, "by an impartial jury." (Amendments, Art. 6.)

The slave is not an exception to this rule; for according to the constitution, he is, in the proper sense of the word, a man. Is the slave thus deprived of his liberty? No.

Art. 4. § 2. "No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." Certainly, on a just, on a constitutional "claim."

No custom, or long usage can justify what is wrong in itself considered, or the violation of our good constitution. This was not the joint production of all the signers, but of a few choice spirits. Jefferson, a philosopher, and Franklin, an abolitionist, though dead, still speak in favor of abolition. We have seen that in the *letter*, the declaration of independence, the constitution, and amendments, taken together speak the same language; and the latter, fairly expressed shows the spirit or design to be against the principle and practice of slavery.

The first article of the amendments provides the simple but effectual means by which slavery is to be abolished.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for the redress of grievances:" not so much as abridging the freedom of speech or of the press; or the right of the people to petition. Without this "freedom" and this "right," we are but a nation of masters and slaves. An enlightened people will never submit to such despotism; and we have no fear but that the means provided in this article will prove effectual. The authors of the declaration of independence, of the constitution, and amendments must have been very short-sighted if they did not see that they were providing instruments with which to banish slavery from the hemisphere. They evidently understood themselves well, as we learn from Franklin, president of an abolition society.

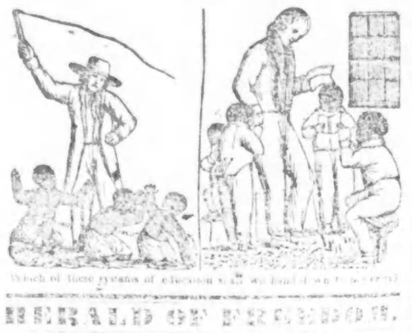
What have abolitionists to do with politics? that is, the science of government, the art or practice of administering public affairs? *Poor things*, what have they to do with politics? Nothing as a party, or in any bad sense. Abolitionists have something to do with right; they have something to do in maintaining our good constitution. If abolitionists will do their duty, party men will soon vie with each other in riding into office on the back of abolition; and it is said to be a bad wind that blows nobody any good. May the master and slave be benefited. Abolitionists should not hesitate to maintain that "He that ruleth over man, must be just, ruling in the fear of God."

The constitution was formed for the people, and it becomes the people to understand it, and to act accordingly. The strength of a constitution like our own, is in the intelligence and virtue of the people. "Wisdom and knowledge shall be the stability of thy times." Must the constitution, framed and adopted in the fear of a just God, become a nullity, a rope of sand? If this people in heart and action say in the face of that God who gave them their independence, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" in his providence, as he changes not, he will reply, "The kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field, until thou know the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever he will." The way to save our nation from ruin, is not by our silence, to consent to have Christ crucified afresh in the poor slaves: but to lift up our voice like a trumpet and declare to the people their transgressions.

Auburn, April 24, 1838.

Very True.—the editor of Zion's Advocate, alluding to the popish proceedings of the late New-York Methodist Conference in suspending several ministers because they had been guilty of 'crying aloud' against a system which John Wesley pronounced 'the vilest beneath the sun—the scandal of religion and of human nature'—remarks very truly—

"If this is the way the Methodist church intends to keep itself free from anti-slavery sentiments, it might as well attempt to hush the thunder-chorus of the Niagara, by a vote of their bishops. We abhor this persecution for sentiment. However, it will be good eye-salve to anoint the eyes of some who don't see."



Which of these systems of education shall we lend [illegible]

HERALD OF FREEDOM.

CONCORD: AUGUST 11, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Old Cheshire

Sends us a growling complaint about Q. E. D.'s strictures on colonization. Q. E. D. is not a correspondent. *Old* Cheshire, if he studied Euclid, when he was young Cheshire, will remember the Q. E. Ds. at the end of the demonstrations. The old gentleman knows what they mean. Well, the article complained of was our own humble editorial. It contained some colonization argumentation, which we thought as worthy of a Q. E. D. as any of it ever is, and so we subjoined one. But the Colored American commended the article and copied it entire. Brother Cornish said "it was so true to the life of that wicked scheme (colonization) that he would insert it under his editorial head." We can't therefore yield the honor of it to Q. E. D. or any three letters of the whole alphabet. We consider the Colored American and our colored brethren generally, instinctive authority as to colonization. *They know all about it.* They know whether they "*consent*" or not. We advise old uncle Cheshire to put on his specs and read the Colored American a few numbers back, and then say "which knows best how the patient feels, the patient or the doctor"—the colored people or "Old Cheshire."

The "Old" gentleman denies our positions. We like these denials. He calls for proof—we like that better still. We want editorial employment or rather recreation, and we know of nothing that comes so near positive amusement and relaxation, as bearing the burden of proof in the issue with a colonizationist.

"Old Cheshire" says the colonization society is *not* a cool blooded plot to banish the colored people from their native land, and to send them to the most undesirable spot on earth.

We say it is and we are ready to verify it.

We offer as a witness Mathew Carey, Esquire, an eminent colonizationist, who dislikes abolition as much as "Old Cheshire," and who knows as much about the origin and purposes of colonization as he and "Old Cheshire" both. In his letters to the honorable Charles Fenton Mercer, U. S. Representative from Virginia—*seventh edition,—stereotyped printed* 1833 (we commend to our old friend the free use of his specs) Mr. Carey says, after answering objections to colonization, and conjuring Mr. Garrison and others to cease their opposition,—"Previous to the year 1801 the legislature of Virginia, twice debated, in secret session, the subject of colonizing the free people of color, without coming to any decision on it." Here was "the *prayer meeting*, where such men as Samuel J. Mills originated this heavenly minded philanthropy"—an assembly of the licentious, duelling, cock fighting, negro hunting chivalry of old Virginia; among whom prayer probably had as much place, as in Front de Beuf's castle of Torquilstone. It was generated and concocted and plotted in a secret session of slaveholders as early at least as 1801. Further, Carey says, "in 1801 they" (said legislature) "passed a resolution, instructing Mr. Monroe, then governor of the state, to apply to the president of the United States and urge him to negotiations with some of the powers of Europe, possessed of colonies on the coast of Africa, to grant an asylum, to which our emancipated negroes might be sent." Mr. Jefferson, in compliance with this urging, applied to the Sierra Leone company, and to Portugal, for this "*asylum.*" "In 1816 the Virginia legislature again took up the subject" and adopted resolutions to procure this asylum, somewhere, not within the limits of any jurisdiction of the United States, by a large majority. "Thus," continues Mr. Carey, "the scheme of colonization originated with the great leading slave state, which possesses more than a third of all the slaves in the five original slave states." Here is another *season of prayer*, in which "such men as Samuel J. Mills" *wrestled* for love of the colored people and Africa!

But "the idea of a colonization society," says the witness, "appears to have originated with the reverend Robert Finley of New-Jersey, a man of great humanity and benevolence, who in February, 1815 wrote a letter to a friend"—here is a portion of the letter. Our readers will have patience, for this is an important point—the origin of this nefarious project to get rid of the colored people—for we here charge distinctly upon colonizationists—all who know what they are after—the atrocious design of driving the colored people out of this land. The letter of Finley is dated Feb. 14, 1815. "The state of the free blacks," he says, "has very much occupied my mind. *Their number increases greatly* and their wretchedness too, as appears to me. Every thing connected with their condition, including their *color*, is against them." "Could they *be sent* to Africa a three fold benefit would arise." Hear the reverend colonizer give his three fold benefit. See him audaciously thrust out his cloven foot from underneath his cassock. First he says, "we should be cleared of them." CLEARED OF THEM! Precious divine. A lover of his neighbor as of himself! "WE SHALL BE CLEARED OF THEM!" Here is the gross and scope—the sum and substance of colonization. We cannot trust ourselves with comment. We should be "*severe.*" Hear Mr. Finley further, for the other two-thirds of his triple benefit. "We should send to Africa, a population partly civilized and christianized, for its benefit. And our blacks themselves would be put in a better situation."—Here is the love for Africa and the great colonizing benevolence towards that important portion of our miserable human family—so much boasted of and so absurdly insisted on, in defence of the scheme. It is to send *missionaries* to them,—and what kind of missionaries! Such as they send to China, India, or to the savages of this country—bred to all the advantages of our schools—of the academy and the college, and then theologically furbished up at Andover? No—only half civilized—*if half*—"partly civilized," says Finley, and "partly christianized,"—and partly not! that is to say—*partly civilized* and *partly savage—partly christianized* and *partly heathen!* Grand missionaries these!—and this is their love to Africa! How much more honorable would it be to come out and say, we want to colonize these blacks to get them out of our way, and out of our sight. We can endure them as slaves, but if they are freed, we can't. We can't have free niggers here loose among us. If we can get them to Africa, we shall be rid of them forever. The frank slaveholder's honesty says it. The creeping northern apologist has not the honesty to say it. If he is a professor of religion he will cant about benefiting Africa. He dare not expel the poor, helpless inoffensive creatures, without some opiate to conscience, and for this he takes a dose of *Love to Africa.* Oh the depths to which this land and its religion have sunk! We are below any heathenism under heaven. There is no heathenism, that would banish its own unoffending people, and then give such a reason for it. Popery would not be guilty of it—Mahometanism would not—Paganism would not. They never have stooped to any thing comparable to this. United States christianity has stooped to it. New-England Puritanism is now steeped in it. It banishes innocent colored people—who have broken none of their laws—who want none of their bread or their water—from sheer hatred of them, and basely try to wheedle them to consent to go—and then try to cheat heaven and earth and themselves with the pretence, that they do it for the colored people's good, and not only so—but the good of the unhappy country whence they stole their ancestry.

We have shown, out of the mouth of Colonization's own witness—that the scheme of expatriating the colored man originated with slaveholders—who of course were scheming in behalf of slavery—and who boldly make no secret of it. We have shown that reverend R. F. who originated the idea of a society to carry it out, did it for the purpose of first *clearing ourselves of the colored people*—second, sending missionaries to Africa, christianized and even civilized *only in part*—and third, to put the blacks themselves in a better condition—that is to say, better than they would be in here in a land of liberty, bibles and revivals. Is not this a plot—a cold blooded one—to banish the colored people, and *needs* there proof that Africa is the most undesirable spot on earth? We can subjoin here in sober geometrical earnest *Q. E. D.*

"Old Cheshire's" other denials hereafter.

"The Presence of God."

We wander a moment from our technical anti-slavery "sphere" to say, with permission of our readers, a word or two on a beautiful article under this head in the Christian Examiner. It is from the pen of one of our highly gifted fellow citizens, to whom the unhappy subjects of Insanity in this State owe so much for the public charity now contemplated in their behalf. It is written with great elegance and perspicuity and force of style—and what is more, it seems scarcely to want that spirit of heart-broken christianity, so apt to be missing in the graceful speculations of reviewers, and may we not say, in the speculations of the elegant corps among whom the writer of the article is here found.

We will find briefly, what fault we can with the article. Its beauties need not be pointed out—they lie profusely scattered over its face. It is an article on the presence of God, and treats of our relations to Him. But does it set forth that relation as involving our need of the Lord Jesus Christ, in order that we may be able to stand in it. For ourselves, we cannot contemplate God—and dare not look towards Him, unconnected with Christ. Our writer seems boldly to look upon Him as the strong-eyed eagle gazes into the sun. God is of purer eyes than to behold iniquity—He cannot look upon sin, but with abhorence. We have sinned, therefore we fear to behold him. In Christ alone is he our Father in Heaven, and we his reconciled children. In Christ we dare take hold of his hand and of the skirts of his Almighty garments. The Lord Jesus Christ and "him crucified" is the medium, through whom alone we dare look upon God, in his works—his providences or his grace. Sinless man might, without this medium. Fallen man may not. Like the Israelites at the fount of Sinai, he may "not break through unto the Lord to gaze," lest he "perish."

The writer contemplates God in his works—but he seems, though awed, elevated and delighted at their grandeur, beauty and wisdom, to feel still baffled of the great end in their contemplation. Does he not, we would ask him, feel the absence of some link in the chain of communication with this ineffable being—which might, if uninterrupted, anchor his soul securely within the veil, which, after all, continues to shroud him from communion and sight? Can he, in sight of the works of God, speak out and sing in the strains of the psalmist of Israel? Does he not experience, in view of them an admiring enthusiasm and certain swellings of genius, rather than those spiritual heart burnings felt by the two on the way to Emmaus, as they talked with the "stranger in Jerusalem."

Here is the grand mistake of gifted humanity.—Tired of the world—sick of its emptiness—shocked at its heartlessness—withdrawn from its unprincipled highway into the lonely bye-path of a supererogatory morality,—moved by those "longings after immortality," which haunt forever the unbesotted spirit—it tries to find God in his works, and peradventure in the *majesty* of his word—not looking for him, however, in "THE WAY"—seeking him along the high and ridgy road of a sort of spirito-intellectual philosophy, instead of down in the valley of humiliation.

The writer speaks of the communion of God with our *minds.* This he seems to regard with chief interest—he mentions "the need of having *attention*" meaning *intellectual* attention—"waked up to those old truths." "Listlessness of mind," he continues, "an inveterate habit of inattention to the existence of the Eternal Spirit, needs to be broken in upon. We need to help each other to escape a fatuity of mind on this subject, that we may feel that God's ark still rides o'er the world's waves, and that the burning bush has not gone out." There *is* an "*inattention*," it is true, but it is of the *heart* and not merely of the *mind*—of the *nature* and not of "*habit*" merely—a spiritual inattention or rather alienation from God, which must be broken in upon. It is not the creature of *habit.* Adam felt it in all its force, the very day of his first transgression. He heard the *voice* of God, which in his innocency he had hailed with joy, beyond all he felt at the beauties of Paradise,—heard it, walking in the garden, in the cool of the day, and he hid himself from the presence of the Lord God, among the trees of the garden. His wife also hid herself, for she too had transgressed—and we, *their moral heirs*, hide ourselves so to this day. They could walk in the garden in sight of the beautiful *works* of God, and perhaps admire the splendors of Eden, but when they heard his voice, they hid themselves. Not from *habit* surely, that not being the creature of a day. There was "inveteracy," not of habit, but of fallen nature. It is that which might be "broken up," before we shall incline to come out from among the trees, to welcome the presence of God. It may be there is a figurative meaning also in this hiding among the trees from the presence of him who made those trees—and may we not deceive ourselves in supposing we contemplate God in his works, when in truth we are seeking to hide ourselves from his presence, among the glorious trees of this earthly garden.

The elegant writer will bear with us in our coarse commentary. We would not expend critical attention on the literary merits or marks of genius in a production treating of our relations to God. It is too awful and interesting a subject. We want reconciliation with God. That is the one thing needful. The crew of the ill-fated Pulaski wanted only one thing, when they were cast afloat upon the waves When they retired to rest that night, each heart was tantalized with a thousand objects of desire. But when that explosion awoke them—they had all but one,—life—the shore—something on which to float. That all needed, and all felt the need. Such is our need of reconciliation with God to save us from greater depths than the sea We have revolted from God. We are born universally in a state of alienation from him. The scriptures and all experience teach this. We do not more certainly inherit the transmitted *form* of our fallen first parents, than their descended *nature.* We are born with the need of being born again,—of this we are sure. The truth of it and the effects of it press continually upon us, with the universality of the air upon our bodily systems. We cannot evade it. It is our fate, in the wisdom of God. We cannot escape it, any more than the old world could the deluge. They saw an ark of Gopher wood, building by an enthusiastic old man. It eventually saved none of them, who refused to enter its pitchy *sides.* The old man forewarned them. He was a preacher of righteousness. But they were philosophers and he was a fanatic. He talked of rain and flood,—the breaking up of the fountains of the deep, and the opening of the windows of heaven. The sky looked blue—the sun rose and set gloriously and broke out, as wont, after the showers. And though there were tokens about that despised old man, which at times made them turn up an apprehensive eye into the cloudless firmament—philosophy chose to risk it. The prediction was unnatural—irrational—it could not be so. They perished.

We have an ark of safety, capacious enough to be sure to *save* the entire race of man. It will save only those who will enter it,—and the time of entering, as it was at the flood, is before the sky of probation is overcast. The door is shut now, as then, before the falling of the first great drops of the eternal thunder shower.

The ark of safety, we need not say, is Christ. He is the way, the Truth and the Life. No man can come to the Father but by him. Whoever hath seen him, hath seen the Father,—and by him is the only manifestation of God's presence. The presence of his power may be seen in all objects around us,—but his strange love to the children of men cannot be seen, but through Christ. As the mortally bitten Israelite could be healed only by looking at the brazen serpent, so the mortally sin-infected descendant of fallen man, can live only by looking at the Son of Man in the midst of his ignominious crucifixion—even where he was "lifted up."

God may be seen in his works, by him whose sins are forgiven. He may be seen then in his word—and the bible is then as self-evidently the word of God, as the sun, the mountain and the ocean are his works. His providential care and government are then palpably felt. The soul can then take him by the paternal hand, and feel that infinite safety which puts all human apprehension at rest.

But we are forgetting that our Herald is a small sheet. We have not space to notice the exquisite beauties of our writer's production as a composition merely, or the argument it draws of God's presence from his works, and as it purports merely to notice this evidence of his presence, we will not here express our regret that the name of Christ is not mentioned in the article.

May the gifted writer, if he be out of the ark of safety, not delay to enter in. Let him not tarry without, to gaze with the eye of elegant curiosity, on the scenery of this Sodom world,—but bow his neck, and "enter while there's room." And as we bespeak his *immediate* heed to the "one thing needful,"—so we *demand* his pen, voice, influence, prayers, and active and open co-operation, in the deliverance of his fellow countrymen from the CHAINS OF SLAVERY.

☞ The Convention for promoting abstinence from the produce of slave labor, which met in Philadelphia during the memorable week of "the dedication," and adjourned with business unfinished, because they could get no place in which to assemble, will meet again in that city on the *fifth of next month, (September.)* We are requested by the Committee of Arrangements to urge all who feel an interest in this subject to attend the Convention.—*Pennsylvania Freeman.*

The Observer

Gives us quite a gritty slap, in his week before last's—quite too vinegarish, for one so out of love with "railing." His sly little editorial we like to have overlooked—we happened to spy a heap of asterisks and opening it, found our poor Smithfield surname pettishly covered up there—the editorial as star-spangled as our old prostitute auction flag hung out yonder at Washington. Our gentle neighbor thought to have mingled a *stripe* or two with his *stars*, but it turned out all *milky way.*

We would advise our mild, *unrailing* neighbor, when he wants to call us *devil*, to do it right out like a man. He wont return railing for railing, but he all one calls us *Evil One.* "See Jude" he says—now we had looked into Jude, but we saw no palpable resemblance to the Observer, either in Satan, or in the *stately* archangel whom brother Kimball here undertakes to personate.

We advise our brother K. farther and seriously, (for we ought not to trifle) when he notices us again, not to use these scriptural slurs and "*slants*," but to come out in fair and manly fault-finding of what we say. We shall reprove him, ever and anon pretty severely if he dont retract all his pro-slavery, and stop continuing it. He and his patrons are the worst enemy our cause has in the State, and we shall, as in duty bound, faithfully so treat them.

"Letting Loose."

The appaling fears are entertained by some—perhaps many—otherwise sensible people, that there would be great hazard in "letting loose," as they call the emancipation of the slaves; that these down-trodden human beings would show their gratitude for the greatest favor that could be bestowed upon them, by destroying the property and lives of their benefactors. As an instance of this unreasonable and preposterous dread, it is mentioned, that a very clever citizen of Philadelphia, on the first instant, seeing a handbill which had that morning been put in circulation, announcing the fact of the entire cessation of slavery in the British West Indies—expressed his fears that the emancipated slaves of the British islands would march straight into Pennsylvania, and, if not cut the throats of all the inhabitants, would certainly overrun the state. C.

Zion's Watchman

As we learn from that paper of July 28, is hereafter to be published by our friend, the Rev. GEORGE STORRS. It still continues under the editorial supervision of the Rev. La Roy Sunderland. C

For the Herald of Freedom.

MR. EDITOR,—Have not our New-Hampshire abolitionists *spunk* enough to give the little Herald a larger face and a broader field? He is already, we admit, a bold pioneer with a good deal of spirit for one of his dimensions; and most faithfully does he battle the enemy. But I wish to see his stature increasing as he advances in age and waxes warm in spirit.—And then I want him to have "*room according to his strength.*" Friends of the cause! make an effort every where to extend the circulation of the Herald. Much can be done. Give it a noble list of *paying* patrons and no doubt the Committee will reward us with a nobler sheet. Let it go abroad over our hills and into our vallies, searching out every good heart in the state and warming it into action. The torpid are all around us—wake them up—arouse the sluggard and the slothful, for the day already dawns upon them. *Lift* them into the sunshine and let it blaze fearfully in their faces. Let the trumpet-summons ring in the ear of stupid silence, until he be effectually aroused. Roll off the incubus that presses him down and paralyzes every energy. It is no time to doze now—or to saunter by the way side—*or to ride the fence.*

Yes, we must make this "Herald" of ours proclaim its tiding to the sleeping multitude all over the state. Let it enter every cottage among the mountains, and look in upon the independent yeomanry at every interval of their toil. They will soon learn to welcome it.—There will be a mustering among the sturdy and uncorrupted sons of the North. They will move on with indomitable zeal—a noble phalanx of invincible spirits; and the ardent shout for liberty shall roll on every breeze and peal from every hill-top. Speed its course then—scatter the living sparks of truth all around.—We of the Granite state are too *cold*—or too full of politics—or too eager for money—or something else. We must not disguise the fact. Our warm-hearted, liberty-loving neighbors—the sons of those staunch old patriots who trod their Green Mountain land in the terrible conflicts of the revolution, are far, very far ahead of us in the cause of emancipation. Let us shake hands with our brother Vermonters, and catch their spirit and rival their ardor.

But I commenced talking about the enlargement of the Herald and the widening of its circulation. Let the young men who are soon coming together say that it shall be so. Aye, brother Rogers, thou art right—*they* are the champions for this effort—the generous, patriotic, noble-hearted young men of New-Hampshire. *Theirs* are the hands that must wield the battle-axe in this conflict for liberty—theirs the quenchless love of patriotism that is yet to redeem a slavery-stricken land. Will they not then at this time manifest their liberality? Let them say we must have a *young men's department* in the Herald; or we must have a Herald of our own, through which we can pour out our sentiments upon the public ear; for that public, so long stupid and unconscious as it has been, must and shall HEAR. We mean to strip it of its pro-slavery spirit—tear up, root and branch, its unholy prejudice, and pour the scorching sunbeams of truth upon its naked and shrinking heart. This should be our resolution; and this resolution should be firmly carried out in action. What are the young men now doing?—*Preparing* for battle? Hardly that in many cases. We are timidly following in the wake of our older brethren, whose keel, we were about to say, scarcely parts the wave! Our energies are nearly dormant—in a state of "suspended animation." Well then, what are we to do? In the first place cast off our stationary habits and prepare for *loco-motion*—or rather progression. "Why stand we here idle?" Much longer, I am sure we shall not. We *do* mean to bear nobly up the standard of liberty—to consecrate our services to the cause of human freedom, until the broad banner of our country shall wave proudly over a land untrodden by slaves and despots.

There is a good deal of *sound* in all this, I know; but abolitionists must talk. They ought to talk—much more than they do even. It is part of our trade—we should be schooled in it. And if we did not sometimes talk warmly and a little wildly withal, we should certainly be unworthy the name of "fanatics." I wish to be enthusiastic on this subject—as far from "milk-and-water" as possible. We have diluted spirits enough already—cringing, cowardly, party-serving men, with scarcely vigor enough about them to manifest signs of life; whose languid pulsations strongly indicate that all is not right at the *heart.* Some of them indeed pretend to be abolitionists! "Of the real old stamp," say they. But what have they *done* and what are they *doing?* They have rocked the world to sleep—and there we have slept until the tyrant has nearly fettered us all. And why should they complain of our being *noisy?* If there were not so many of them quietly dozing, less noise would be needed to wake them up! Let them muster out and help us arouse the rest.

In conclusion; I have once or twice lost sight of my subject since I set out—but let us keep a thought upon the diminutive size of our Herald. Is there not slumbering talent that will aid in enriching its columns? talent that will demand *room* to exhibit itself? True, "Little Rhoda" sends forth her "Spirit of Roger Williams," in a still humbler size. But the Liberator and the Philanthropist and many others continue to spread their wings for a nobler flight. Shall we not keep pace with them? Let *us* have an anti-slavery journal whose very dimensions shall command respect; while the pointed lance of our "Ishmaelite" shall make the whole tribe of partizan, pro-slavery editors about us, cower as it approaches them.

MOSES A. CARTLAND.

For the Herald of Freedom.

The Cause Advancing.

It is evidently the case that Anti-Slavery is onward, and that too with the irresistable force of the mountain torrent, bearing away in triumph every opposing obstacle. The cry of emancipation is heard from Maine to the Oregon, and from Canada to the furthermost rice-fields of the South, though with reluctance, south of Dixon's line. Thousands respond to the call of immediate abolition of slavery, and a mighty army is marshaling for the contest, while a host are in the field waging a war of extermination with the Heaven-daring monster, whose hearts are as one man, and as readily blend and unite as the innumerable rivulets which wind their way to the mighty channel which is lost in the broad ocean. And these men will as soon be daunted as Bunyan's Mr. Greatheart. Will the torch and the faggots make them swerve from their purpose? Will Judge Lynch reigning predominant stop their onward course? I tell you nay! When the immutable throne of Omnipotence shall crumble to atoms—when eternal truth shall entirely fail, then may abolitionists give up their principles and abandon their cause. The shepherd's God, who with the smooth stone from the brook and petty sling brought the huge giant low, will sustain the devoted philanthropist, who pledges his life and fortune for suffering humanity. I charge you, ye D.D.'s and Reverends, who identify yourselves with the apologists of slavery, if you are not on the alert, on you will devolve the task of pronouncing her eulogy or sounding her requiem. There are noble hearts among the clergy as well as laity who speak through the press in trumpet tones to the consciences of this guilty nation. I hear the voice of an Evangelist here pointing the way-worn and down-trodden slave to a glimmering light yonder, as his only hope. I hear a Watchman yonder warning the guilty of impending ruin unless repentance should avert the judgments of Heaven. I see a Glorious Star which is of the first magnitude, beaming from the East, pointing to the youthful Genius of Emancipation. The bold Herald sounding the note of alarm with tremendous roar, echoing and re-echoing o'er the Granite Hills of New Hampshire. The Liberator, the Emancipator, and many others, the last though not least, are revolutionizing the country with their overwhelming appeals to pro-slavery consciences. Ye Honorables, too—ye Judges—ye Legislators, who among you are found to sound the tocsin? An Adams is erect, pleading for the rights of the people with the skill and cunning of Nathan reasoning with David, and with the boldness of a Paul at Mars Hill. A Phelps, a Stewart, and Phillips, leave their clients and the bar, that they may raise their voice in trumpet tones in defence of Liberty. We might name a Morris, a Slade, and a host of others whose efforts, combined with new recruits every day arriving, will cause the whole domain of slavery to tremble. Let the motto of every abolitionist be onward, the laurels won in this engagement are by far more glorious than all that ever decked the brow of the warrior.

V.

Meredith Village, 1838.

Base and Contemptible Servility.

We copy the following from the *Pennsylvania Freeman* of the 2d inst. to show our readers to what "base and contemptible servility," our pro-slavery, mammon-loving fellow citizens will resort to gratify their avaricious propensities. But do they not mistake their object? Does their "contemptible servility" procure them an additional dollar of trade from slaveholders? Do not their southern customers, like others, trade where it is most for their interest?—Most certainly. Why then this gratuitous meanness! We have received one of these advertising sheets; but shall neither frame nor color it. c.

Having occasion to call at one of our principal hotels during the past week, our attention was attracted to a large and elegant advertising sheet, handsomely framed and colored, published by J. Ware, 90, South Fifth street, intended for extensive and gratuitous circulation in the South and West. It is headed "SOUTHERN AND WESTERN BUSINESS CARD," and is embellished with a very well executed cut of PENNSYLVANIA HALL in flames, and surrounded by the mob, with the following inscription: "*Burning of the* PENNSYLVANIA HALL, *erected by the* ABOLITION SOCIETY, North Sixth street, Philadelphia. *Destroyed by the* PEOPLE *on the night of May* 17, 1838."

No one can mistake the object of this picture and inscription, on a "*Southern* Business Card." It is manifestly intended to convince the southern slaveholder that the "merchant-princes" of Philadelphia, are willing to sacrifice principle and humanity, law, order, and decency, for the sake of southern trade.

It is the meanest and most despicable "business transaction" that has ever fallen under our notice. It would disgrace the vilest vagabond peddler of wooden nutmegs, who ever drove his notion-cart across Mason's and Dixon's line. It is the occupying of a niche of infamy which has hitherto been tenantless, and those implicated in it may congratulate themselves upon having reached a *terra incognita* of bartering meanness. They seem sensible of the peculiarity and originality of their position, and are determined not to lose the benefits of it. Their "Card" is to be "circulated in immense quantities in the South and West." It is to be held up at southern bar-rooms—on board southern steam-boats,—and in the dining halls of the Louisiana cane and cotton-growers, as a precious specimen of northern meanness and cupidity;—as a proof that Philadelphia manufacturers and merchants are selling themselves to the Fiend of Mammon,—

"the least-erected spirit which fell
From heaven; for even in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than ought divine or holy else enjoyed
In vision beatific."

For the honor of our city, and the reputation of our merchants and manufacturers, we sincerely hope the advertisers whose names appear on this "Southern Business Card," will exculpate themselves from any knowledge of the pitiful and disgraceful attitude in which they were to be presented to the public. If they cannot do this—if they have deliberately determined to avail themselves of the slavery excitement to promote their traffic—to steal from the ruffians of the mob the glory of an achievement which they themselves lacked courage to undertake,—if they are willing to publish to the world that the deep disgrace of the destruction of Pennsylvania Hall belongs to the PEOPLE of Philadelphia—to shout their shame in the ears of the public—and contend with felons and plunderers for the reputation arising from deeds of robbery and arson,—why what does it prove, but that, now, as in the days of the author of McFingal, there are,

"Merchants, who for Satan's aid
Would make him partner in their trade,
Hang out their signs with goodly show
Inscribed with '*Beelzebub & Co.*'"

Our country friends will now understand the true cause of the zeal and energy manifested by the anti-abolition influences of Philadelphia. They will be able to estimate rightly the vaunted patriotism of our opponents; who talked so pathetically of *southern* interests, while they meant their own.—Their love of the Union should be interpreted, love for their pockets. Their horror of amalgamation, dread of losing the custom of southern amalgamators. Their jealousy for the honor of the city, a concern for their southern trade. Their pious fear of "dividing the church," anxiety to divide with southern slaveholders the gains of oppression. The hypocrisy is manifest. The secret is out. The Pennsylvania Hall was destroyed for the benefit of the southern trade—a "business transaction"—a commercial speculation—the result of mercantile foresight and prudent calculation of profit. *Shame*, SHAME upon this vile bartering of humanity for gold!—this sacrifice of principle to the sordid and base spirit of gain. If this course of conduct is to be followed up;—if it has been settled upon "'Change," that the rights and property of such free-born Philadelphians as believe in the declaration of independence are to be offered up on the altar of southern slavery, for the benefit of commerce and manufactures,—the sooner it is known the better. The honest and upright—all who retain anything of the character of the Morrises, the Pembertons, the Ralstons, and the Coateses, of past time, will look about them for a place of residence where life and property will be secure from the robber-spirit of gain which has thrown aside alike the restraints of conscience, the obligations of citizenship, and the requirements of law.

Important.

By the arrival of the Great Western at New-York, on Sunday last, from Bristol, England, in fourteen days, London and Liverpool papers of July 20th were received. From these we learn that the great subject of entire negro emancipation in the British Islands was engrossing the attention of Parliament. News had already reached the mother country of the doings of the colonial legislatures in putting an end to the apprenticeship of the prædial slaves, but in the small islands, where there are no local legislatures, it was deemed necessary that there should be an act of Parliament.

In the House of Lords on the 16th of July Lord Brougham brought forward his motion for the abolition of slavery in the Crown Colonies. He congratulated the House on the glorious intelligence received from the West Indies of the abolition of slavery in the chartered colonies.

By that act 236,000 negroes in Jamaica had been emancipated; in Barbados 64,000 had been set free. In all there had been no fewer than 355,000 emancipated, besides non prædials and children. But in the unchartered colonies, as they were called, which had not the option, even if they pleased it, of emancipating their slaves, and elsewhere, the whole amount of slaves whose fate hung upon the decision of their lordships was no less than 130,000 souls. With regard to those colonies which had legislatures of their own, their lordships might with a show of justice have pleaded their reluctance to interfere with those legislatures; but could this be urged with regard to the unchartered colonies, which had no legislatures at all! The Crown was to them what the House of Assembly and the Legislative Council were to Jamaica and Barbados. Having no legislature they could not, even if they would, follow the example which had been set them by some of the other colonies. Let their lordships only look to the state of Guiana, Trinidad, St. Lucia, and Mauritius. He said nothing of the Cape, where since the 1st of September the slaves had been emancipated by law. Were the slaves of Guiana and the other colonies which he had named less fitted for the reception of freedom than those of Jamaica, Barbados, and Antigua? Was the lot of the slave under the tropical sun of Mauritius, or in those other islands which were not blessed with the healthiest climates, one whit lighter than in Jamaica, or in Antigua, where they enjoyed all manner of comforts? Quite the reverse.

He proceeded to urge at length the immediate abolition of slavery in the crown colonies, by the Queen in council.

Lord Glenlg replied that the crown colonies had in fact a sort of Legislatures of their own, and that those Legislatures had already taken the matter in hand.

In addition to the news which had been received from Jamaica and Grenada, he had also to state that the Bahama Assembly were to meet in a few days after the date of the last intelligence, that a proposition to the same effect as in the other colonies would be submitted to them, and that there was every expectation that they would agree to the measure. (Hear, hear.) With respect to Trinidad, the legislature had been convened and met the day before the mail which brought the intelligence which had been already alluded to came away. There had been a message from the governor urging the consideration of this subject and it had been fixed to be taken into consideration on the day after the mail left. It was, however, from the information he had received, fully expected that this Assembly would pass an act of the same description as had been enacted by those of the other colonies which had been enumerated. With respect to St. Lucia, the information he (Lord Glenelg) had received to-day was that the governor intended under the authority sent him from home, to propose the same course, and no doubt was entertained as to the issue. (Hear, hear.) The same authority had been given to the authorities of Guiana, conveyed also in the strongest terms. He would not trouble the House by reading the letter, but though to-day he had received no official communication on the subject, still he had seen a private communication from a source which could not be questioned, which stated that no doubt existed but that by the court of policy the measure would be sanctioned. Under these circumstances, he should say that in all probability the work was complete; that the powers of these colonies was perfect; and further, that it was more than possible that all the Crown colonies had accomplished the same acts which the chartered colonies had already accomplished. As to the Mauritius, he could only say, that there had not been time for information to arrive, but he must add, that the same authority had been repeated by him (Lord Glenelg) to that colony in equally strong terms as to the other colonies, and that he had no reason to doubt that this instruction or authority would be there received and acted upon as it had been elsewhere. In short, he entertained no doubt but that in the Mauritius the non-prædial apprentices would be free from the first of February, 1839, and so that with respect to the other three Crown colonies the information he had received left no doubt but two out of the three had accomplished the work of freedom, and that the third was not very far from adopting the same course. Thus he conceived that the question had been satisfactorily settled, and without the necessity of the painful alternative suggested by his noble and learned friend. In fact, when the House met again, he had no doubt but that the complete and unqualified termination of apprenticeship would take place.

From Jamaica.

By an arrival at Baltimore, we have news to the 14th ultimo. In anticipation of the 1st of August the governor had issued the following proclamation:

JAMAICA, ss. By his Excellency Sir Lionel Smith, Knight Commander of the Most Honorable Military Order of the Bath, Knight Grand Cross of the Royal Hanoverian Order, a Lieutenant General in her Majesty's Land Forces, and Colonel of the Fortieth Regiment of Foot, Captain General, Governor-in-Chief and Commander of the Forces in and over her Majesty's Island of Jamaica, and the other territories thereon depending in America, Vice Chancellor and Admiral of the same.

PRÆDIAL APPRENTICES—In a few days more you will all become FREE LABORERS; the Legislature of the Island having relinquished the remaining two years of your apprenticeship.

The first of August next is the happy day when you will become free—under the same laws as other freemen, whether white, black, or colored.

I, your governor, give you joy of this great blessing.

Remember that in your freedom you will have to depend on your own exertions for your livelihood, and to maintain and to bring up your families. You will work for such wages as you can agree upon with your employers.

It is their interest to treat you fairly.

It is your interest to be civil, respectful, and industrious.

Where you can agree and continue happy with your old masters, I strongly recommend you to remain on those properties on which you have been born, and where your parents are buried.

But you must not mistake, in supposing that your present houses, gardens, or provision grounds are your own property.

They belong to the proprietors of the estates, and you will have to pay rent for them in money or labor, according as you and your employers may agree together.

Idle people who will not take employment but go wandering about the country will be taken up as vagrants, and punished in the same manner as they are in England.

The ministers of religion have been kind friends to you—listen to them—they will keep you out of troubles and difficulties.

Recollect what is expected of you by the people of England, who have paid such a large price for your liberty.

They not only expect that you will behave yourselves as the Queen's good subjects, by obeying the laws; as I am happy to say you always have done as apprentices; but that the prosperity of the Island will be increased by willing labor, greatly beyond what it ever was in slavery. Be honest towards all men—be kind to your wives and children—spare your wives from heavy field work as much as you can—make them attend to their duties at home, in bringing up your children, and in taking care of your stock—above all, make your children attend divine service and school.

If you follow this advice, you will, under God's blessing, be happy and prosperous.

Given under my hand and seal at arms, at St. Jago de la Vega, this ninth day of July, in the first year of her majesty's reign, annoque Domini, 1838.

LIONEL SMITH.

By His Excellency's command,
C. H. DARLING, Secretary.

From Texas.

NEW-ORLEANS, July 26.

By the steamer Columbia, which arrived yesterday morning, we have Houston papers to the 21st inst. By these we learn that the Camanches in the neighborhood of Bexar have become exceedingly hostile; and violent animadversions are made upon the conduct of the Executive for taking no steps to defend the frontier, and carry into operation the law recently passed by Congress to that effect. The same tribe, however, in the vicinity of Bastrop, remain quite friendly, and it is therefore supposed that some recent outrage must have been committed on them by the settlers above Bexar.

A ruffian named James Wright, who, some months since, fled from Houston, after murdering an Indian, was lately arrested at Bexar, where he had robbed the church of about sixty pounds of silver in consecrated vessels. Wright being conducted to Houston, he was *liberated* by the sheriff of Colorada and a justice of peace.

A party of 200 Mexicans recently came into Goliad, and stole all the horses and mules in and near the place. Near Copana, they overtook seven wagons loaded with merchandize, which they pillaged, killed Putnam and Harris, two of the drivers. They also captured and robbed two young men, near Refugio, who, claiming to be citizens of the United States, and threatning to obtain redress from their Consul in Matamoras, so frightened the marauding leader that he instantly gave them their liberty, their horses and every article they claimed.—*True American.*

An Amalgamation Excitement on a Small Scale.—The New-York Journal of Commerce of Thursday, says: "Quite a rumpus was occasioned in the upper part of the city last evening, by the promenading of a colored gentman and a white lady, arm in arm, in Broadway. A parcel of boys observing the phenomenon, set up the cry, "White woman and nigger!!" of course following in pursuit. This attracted others, including many full grown boys, some to see "what was the matter," some to "correct abuses," and some for reasons best known to themselves. However, the procession soon became quite too long and noisy for the comfort of the promenaders, and accordingly the lady turned into a grocery store for protection, while the colored man walked on alone. Some of the supernumeraries followed, and brought him back. By this time there was a great crowd around the store, anxious to learn the whole story. A friend of ours who happened to be near, went in, and was told by the lady that she was an English woman, and not aware of the state of public feeling here on the subject of color; that the negro with her was in the employ of her brother, and that she had taken him with her only as a protector. While the crowd were enlightening themselves as well as they could in regard to facts, two peace officers made their appearance and took both the man and woman to the watch-house for safe keeping, until the embryo mob should be dispersed. This was the end of the matter. Our informant was afterwards told by a captain of the watch, that the parties in question were man and wife."

Infamous.—A few days ago, a sum of money was stolen near Koscusko, Mississippi. A black girl who professed to know all about the circumstance, charged a respectable white person with being the thief. Upon her testimony the citizens seized him, tied him to a tree, and "lynched" him with extreme severity. During the operation a man named Parker stood looking on and exclaiming—"Give it to him! He has the money! He is the thief and will soon confess it!" The lynchers found, however, after nearly killing their victim, that he would confess nothing, and he was at length released, torn, bleeding, and unable to stand. A few hours afterwards suspicion began to rest upon Parker himself, who, on being tied to the same tree, roared out "*I have the money.*" The whole sum was found in his possession and that of the wench on whose false testimony the innocent man had been so horribly mutilated.

This occurrence should be a memorable lesson to all who are disposed to take the vengeance of the law into their own hands. The atrocious practice of "lynching" deserves to be stamped with the indignation of men and the wrath of God. Every actor in the bloody tragedy at Kosciusko should at once be driven forth, an exile from society and all its sympathies.—*Louisville Journal.*

Slaves Emancipated,

FIRST OF AUGUST, 1838.

Jamaica,	323,000
Montserrat,	6,200
Dominico	15,400
Nevis,	6,600
Barbados,	82,000
St. Vincent,	23,500
Tortola,	5,400
St. Christophers,	19,200
Total	481,300

☞ Probably it would be safe to add Demerara to this list. The number of slaves in that colony is 70,000.

The number of blacks in the above islands in proportion to the whites, is as follows.

Barbados,	6	blacks to	1	white
Demerara,	25	"	1	"
Montserrat,	21	"	1	"
St. Vincent,	20	"	1	"
Tortola,	13	"	1	"
Nevis,	12	"	1	"
Dominica,	22	"	1	"
St. Christophers,	13	"	1	"
Jamaica,	10	"	1	"

HYMENEAL.

Married, in Loudon, on Thursday last, by Rev. Mr. White, Dr. Alphens Morrill and Miss Eliza Ann Cate, both of Loudon.

In Gilsum Mr. Erastus B. Reed of Peterborough, and Miss Betsy H. Mark of Gilsum.

OBITUARY.

Died, In this town on the 3d inst. of Consumption, Miss Nancy B. Webster, aged 20. On the 4th, Mr. Jacob Perkins, of Consumption, aged 35. Mr. Perkins was a worthy member of the Methodist church, and has left a bereaved wife and children to mourn his early departure. On the 5th, Mr. William Coffin, aged 24. Mr. Coffin was a promising young man, but early was he marked by the wasting consumption as its victim, and although called to die when life seemed to promise the most, he met death cheerfully, and was willing to depart and be with Christ, on whom he relied by faith.

July 4th, at Saratoga Springs, Mr. Samuel Huntington of this town, aged thirty-nine years. His complaint was a derangement or stoppage in the stomach, nothing having passed through into the intestines for more than thirty days previous to his death. He was distinguished for amiable and conciliatory manners, and respected for his true catholic morality, and was a most tender and affectionate husband; by this dispensation his disconsolate widow is thrown into deep affliction and mourning

In Orford, July 19, Hon. Jeduthan Wilcox, aged 70, formerly a member of Congress from this state.

Anti-Slavery Convention.

At the Anti-Slavery Convention of Young Men, in August, 1837, a resolution was adopted authorizing their Central Committee to call a meeting of the Convention on the third Tuesday of August next. And at a meeting of the Managers of the New-Hampshire Anti-Slavery Society, on the 17th of July instant, it was resolved that there ought to be a convention of abolitionists, without distinction of age, to be holden as soon as may be convenient; and that a committee be appointed to confer with the Young Men's Central Committee, for the purpose of making such arrangements as may be necessary to attain the object in view:.

In pursuance of which, the undersigned, having conferred upon the subject, hereby invite and request their anti-slavery friends throughout the State, without distinction of age, to meet in convention in Concord, on Tuesday, the 21st of August next, at nine o'clock, forenoon, for the transaction of such business as may properly appertain to a convention of anti-slavery delegates and the friends of human rights. It is hoped that every county, town and district anti-slavery society will be fully represented; and that every one, whose convenience will permit, will cheer the convention by his attendance.

GEORGE PORTER,
DAVID P. ROWE,
ROBERT S. MORRILL,
Central Com. of Young Men's Convention.
MOSES CHAMBERLAIN,
EDMUND WORTH,
AMOS WOOD,
Com. for the Board of Managers N. H. A. S. S.

TO THE ABOLITIONISTS OF NEW-HAMPSHIRE.

DEAR BRETHREN,—You have been summoned to attend an Anti-Slavery Convention to meet in Concord on Tuesday the 21st day of August, inst. The abolitionists of Concord, rejoicing in the opportunity that will thus be presented them of mingling their sympathies and prayers with those of their dear brethren from other parts of the State, and feeling desirous that nothing shall be wanting on their part to insure the comfort and accommodation of their friends who may attend the Convention, have appointed the undersigned a committee to make the necessary arrangements, and to extend to you in their behalf, an invitation to attend the convention, and during its session to partake of the hospitalities of their homes. Therefore, brethren, in the name of the abolitionists of Concord, we invite you to come to the Convention and during its meetings to accept of such accommodations as we may be able to offer you.

Our cause stands greatly in need of such a Convention. The abolitionism of New-Hampshire needs "REGENERATION." It needs a rebaptizing in the thrilling fire of a spirited Anti Slavery Convention;—it is too cold in its feelings, and too snail-like in its operations, for the exigencies of the times.

Slavery, not content with its present dominions, is extending its leaden arms over the highlands of the North. Like a mighty volcano it is shaking the whole nation to its very foundations.—and unless this evil be speedily removed, the institutions of our fathers will be shaken from their foundations and crumbled into chaos. This beloved, but guilty republic, is leaping in its madness and delusion upon the very brow of "that gulf whose shores are lined with the wrecks of former republics." The slave is still pining in his bondage,—the slaveholder is driving the barbed iron into the very souls of millions of our countrymen,—yes, slavery with all its "black enginery of torture and death" is rioting unrestrained amid the bodies, intellects, and IMMORTAL SOULS OF ONE SIXTH PART OF THE INHABITANTS OF THIS LAND, NOW LIVING AND DYING IN A STATE OF HEATHENISM, without ever hearing the story of the cross, in a land of bibles and sanctuaries, and celebrated for its missionary efforts. Temples of the Holy Ghost, and even Jesus Christ in the person of his disciples SOLD AT PUBLIC AUCTION. This *soul-destroying* system is in full operation around us, about us, on every hand. And WHERE ARE THE ABOLITIONISTS OF NEW-HAMPSHIRE? Ah, too many, far too many, are sleeping at their posts! Dear brethren, let the time past suffice for this lukewarmness, this lethargy. In the name of all you hold dear on earth and love in heaven, we would urge you now to COME TO THE RESCUE, TO THE RESCUE of your *country* from the judgments of offended heaven, your COUNTRYMEN from perdition and the IMAGE OF GOD FROM DESECRATION.

COME UP FROM EVERY PART OF THE STATE. Let your little metropolis be startled by the presence of at least half a thousand "New-Hampshire Abolitionists." Come up, brethren, from the banks of the Piscataqua and the Cochecho; and let the Ashuelot send a large delegation. Come down from the valley of the Pemigewasset, and from where the Saco comes leaping down in its unrestrained freedom from your cloud-capped hills. And is there no noble spirit to represent the far-off dwellers by the Indian Stream? Let every village and hamlet scattered over these "thousand hills," be represented on this occasion. COME, YE HOARY HEADED FATHERS, you can sympathize with the fathers shut up in the great charnel-house of American Slavery. COME, YOUNG MEN, for to your keeping, for weal or woe, is confided the interests of your country. COME YE, ONE AND ALL, TO THE CONVENTION, and may the spirit of wrestling Jacob and prevailing Israel come with you.

☞ Delegates on their arrival in town, will please report themselves at the Herald of Freedom Office, where they will be directed to lodgings.

E. G. CHASE, } *Committee of*
J. R. FRENCH, } *Arrangements.*

Concord, August 10, 1838.

The HILLSBOROUGH COUNTY A. S. SOCIETY will hold a Quarterly Meeting on WEDNESDAY, AUGUST 15th, at 10 o'clock A. M. at AMHERST, in the vestry of the Congregational meeting house.

It is hoped there will be a full representation by delegates from local societies and friends of the cause from all part of the county.

Aug. 4, 1838. SAMUEL LEE, Sec.

NEW-HAMPSHIRE ASYLUM FOR THE INSANE.

THE first meeting of said Corporation will be held at the Grecian Hall in Concord, on Tuesday the 14th of August next, at 5 o'clock, P. M., to accept the charter—to choose a committee to prepare a code of by-laws—to appoint individuals to solicit subscriptions, and to transact such other business as may be deemed important to be *immediately* attended to.

SAMUEL E. COUES, }
CHARLES H. PEASLEE, } Authorized by the charter to call the first meeting.
JOEL PARKER, }

Concord, July 13, 1838.

N. B. The election of Trustees will not be made, until $15,000 shall have been subscribed; that any one may have an opportunity of becoming a member of the corporation, according to the terms of the charter, previous to said elections.

For Sale in Dunbarton.

PLEASANTLY situated on the south east corner of the common, about 40 rods from the new Congregational meeting house, one fourth of an acre of *fertile land*, on which is a *well finished and convenient two story*

DWELLING HOUSE,

in good repair. It contains a *parlor, sitting-room, bed-room, kitchen, pantry, three pleasant, airy chambers,*—a good *cellar, well, wood-shed,* and other conveniences.

This situation is offered on the most accommodating terms—for which apply to L. Whipple on, or to Capt. Benjamin Whipple near the premises.

A FEW ACRES OF GOOD LAND in the immediate neighborhood, may be obtained if wanted. Also, a PEW in Rev. Mr. Putnam's meeting house.

July 28, 1838.—23

Chester Female Seminary, Vermont.

THE Fall Term of this Institution will commence the last Wednesday in August. A Male Department will be opened at the same time, and in the same building, under the immediate care of a Mathematician of long experience, skillful both in theory and practice of the science; who, in addition to all other branches usually taught in public schools, will give thorough instruction in the whole series of mathematics, from Arithmetic to the Differential and Integral, or Fluxional Calculus. Lessons given on the Piano Forte.

Board may be had in the building where the school is kept, or scholars may board themselves.

DANIEL L. FLETCHER, Principal

Chester, Vt. July 30, 1838.

To Let.

A TWO STORY DWELLING HOUSE, thoroughly finished, with a good Barn and Garden, situated near the Methodist Chapel. Inquire on the premises, of

COTTON S. BROWN.

Concord, July 28, 1838.

To Let or Sell.

A NEW, convenient, one story DWELLING HOUSE, on Pearl street, mid-way between the State Prison and Main street. Inquire at this Office.

Concord, July 14, 1838.

POETRY.

From the Pennsylvania Freeman.

The Lamp of Liberty.

The Lamp of Liberty! mid-heaven hung,
By statesmen vaunted, and by poets sung—
Where shines it now? Can any tell us where
It throws its radiance on the nightly air?
I saw a socket once within it placed—
A socket that its utmost lustre graced—
Filled with the oil of love, and peace and truth,—
Lit by gray age, and trimmed by auburn youth:
I saw it burning—saw the blaze it made
In Traffic's mart—in still Religion's shade,
I saw the thousands who amid its light,
Read out the charter of eternal Right,
I saw the fiend who chains the sons of men,
Crawl from its scorchings onward to his den:
I heard him deeply muttering as he went
His midnight summons to his foul intent,
At his behest, I heard a rabble-rout
Swear low to put that Lamp of Freedom out!

And lastly they convyed it! In the flush
Of fiery passion, to its flame they rush—
Around it press—and upward and afar
Ascends and echoes their profane huzza.
And now their weapons clang and crash aloud
Where *he* had bid each rum-led phalanx crowd:
They force the portals—tear the pillars down,
And the voiced *Mutto* in their madness drown:
For what is VIRTUE'S priceless diadem
At such an hour—in such a scene to them!
And what is LIBERTY, but such as they
May choose to trample and to cast away?
And what is INDEPENDENCE in their eyes
But a mere "flourish" of bombastic lies?
"VIRTUE!" 'tis fit alone for monks and seers,
And has no home in these enlightened years:
And "LIBERTY!"—ay who pretends that she
Of all mankind the heavenly gift should be!
And "INDEPENDENCE!" is there one will dare
With equal right all men its boon to share?
Down with the *Mutto!*—let it feed the fire,
And in the arms of Anarchy expire!
The fire is fed anon—and now the flame
Reaches the clouds, and writes on them its name.
O, name beloved! O, name baptized in blood,
And rolling high in yonder lucid flood!
Long be thou written o'er the heavens abroad,
Fresh from the finger of Almighty God!
Go to all lands, and gild the dark domain,
Where scourges drip, where gloomy the rusted chain:
Go, cheer the captive pining on the wave,
And fill the hovel of the wretched slave—
Flash thy red glare around th' oppressor's home,
And pour its torrent through the Federal dome:—
Blaze through the Pulpit—on the Press alight,
And melt their chains, and bid them plead the Right;
Nor let thy course, nor let thy work be o'er,
Till Christ and Freedom reign from shore to shore.

Yes! name beloved! The Lamp of Liberty!
Dear as my life-blood thou art now to me.
Let tyrants hate—let pale-faced slaves engage
To whelm thy light in floods of drunken rage;
Thou still shalt burn—and brighter still expand,
Amid their fury o'er the rocking land.
Thy course be sped—thy glorious work be done,
Till the last rise and set of yonder sun:
Seen of all men, and known and read of all—
The torch of Freedom—PENNSYLVANIA HALL!

Wilmington, Del. C.W.D.

From the United States Gazette.

We come and go—no more return,
We live and breathe awhile,
We feel the vital spirit burn,
Grieve, laugh and weep, and smile.
We follow Hope, the Phantom flies,
The faster we pursue;
Love like a mildewed flowret dies,
When budding to the view.

We breathe, and soon we breathe no more,
We speak and soon are dumb;
Death's lurking at the Mansion door,
While music's on the tongue.
We stand erect in manhood's prime,
Make one mis-step, and fall;
Death spreads in every age and clime,
His winding sheet o'er all.

We see, eternal midnight soon
Veils all things from our eyes,
The planet orbs, the sun and moon,
And all things 'neath the skies.
We hear—eternal silence reigns,
Then o'er us and below;
When death th' imprisoned body chains,
The spirit's free to go.

Aye! thus we live, breathe, hope, and then
Are breathless; we but speak,
And are struck dumb, are speechless when
We'd ask for what we seek.
We see, then close our sightless eyes,
Death summons *here* below;
Then, when the imprisoned body dies,
The Spirit's free to go.

The spirit land's "of pure delight
Where saints immortal reign,
Infinite day excludes the night
And pleasures banish pain."
And wouldst thou reach it? then be just,
Wouldst see? then be not blind.
Lest deeper than the bodies' dust,
Should sink the living mind. H.S.G.

MISCELLANY.

The Indians.

We have lately more than once adverted to the cruel policy which has been pursued by our government in regard to the remnants of the Indian tribes; and have expressed the opinion that the same policy which has already driven them from their eastern homes, would not suffer them to remain undisturbed in the west. The first step towards a still further emigration has already been taken. We have seen an account of a public meeting upon the western frontier, at which resolutions were passed, declaring that the hostile disposition of the Indians renders them dangerous neighbors to the settlements, and advising Congress to provide for their removal towards the Pacific. They assert that the Indians and the white men can never live in close proximity with safety to either party; that the former learns all the vices and none of the virtues of the latter; and that a separation would contribute to their mutual advantage. This is the hackneyed argument of speculators who are greedy for the rich lands of the Indians, and would conceal their avarice under the pretence of philanthropy. The Cherokees are a living contradiction of the whole assertion. Surrounded by white men, the Cherokees, while they practised the arts of civilization acquired few of its vices; they were an agricultural and a manufacturing people, and had not the treaty under which they were removed—a treaty obtained by fraud from men whom the commissioners *knew* had no power to make it—been enforced at the point of the bayonet, they would doubtless in time have arrived at as high a state of social advancement as their christian neighbors. They had schools, and books, and newspapers; and in all the qualities of good citizens were not a whit behind those who have driven them away. Let those who have been the means of tearing this tribe from the land which they and their fathers have occupied from time immemorial, and driving them to the wildernesss, for which, in their present condition, and with their present habits, they are scarcely more fitted than are the people of Rhode Island—let those who have removed a whole people, practically civilized, far from all the influences of civilization, and compelled them, or such portion of them as survive the change, to resume the habits of savage life answer for the deep offence in the sight of Heaven.

But where is this policy to end? If the population of this country, and particularly of the western part of it, is to increase in the ratio that it has for the last twenty years, and if the Indians are to be still pushed backwards as the tide of civilization advances, the sky and the water will soon be all that is before them—and the only "farther west" to which they can be removed, will be the waves of the Pacific Ocean. We trust, for the honor of the nation, that when the proposition for a farther removal comes before Congress, as it surely will, it may meet with no favor from that body or from the people. We hope that no credit without a full investigation will be given to the exaggerated reports of aggressions and hostilities on the part of the Indians. In nine cases out of ten, they are committed under the influence of rum which has been first purchased of those who make the complaints, and are but the slight retaliation of a thousand wrongs received from the same men. If the settlers along the western frontier cannot live in peace with the Indians, let them remove themselves. The Indians were there first, and have surely the strongest claim to remain. There is abundance of unoccupied land in the west, far from any Indians. Why should a man go a thousand miles to sit down beside them, and then complain of his neighbors? In the name, not of mercy, nor of humanity, but of Justice, we hope that the little space reserved for the remnants of those who once roved the masters of this whole country, will not be taken from them, to fall into the hands of greedy and unprincipled speculators.—*Providence Journal.*

Second Annual Report of the Hardwick Anti-Slavery Society, presented at the Annual meeting, July 4, 1838.

Fellow Citizens:—

Another anniversary of American Independence has arrived—the sixty-second of our national existence—the sixty-second since the founders of this great Republic, in the name of the people, proclaimed to the world, and before high Heaven, that they held it to be a self-evident truth that life, liberty, and the pursuit of happiness are the inalienable rights of all men, by the endowment of the great Jehovah. And yet, in the face of this self-evident truth, proclaimed with trumpet-tongue for sixty two years, and vindicated by an eight year's war, which cost an hundred and fifty thousand lives, and two hundred millions of money,—the doctrine is maintained and defended in the councils of the nation, and by the legislative enactments of 12 states of this Union, and carried out in practice, that two and a half millions of our countrymen are property, goods, chattels!

In one moment we declare it self-evident that the right of these two and a half millions to liberty is inalienable, &c.; in the next moment we affirm that they have no right to liberty,—that we have a right to hold them in bondage!

First, we say that God has given them the right of liberty, which cannot be alienated,—next, we say they are our property,—to be bought, and sold, and tasked, and driven, and whipped at our pleasure; and if they flee from us, to be pursued into every nook and corner of this land of liberty, this asylum of the oppressed, and driven or carried back in chains to the house of their bondage.—First we say that God has given all men the right to acquire and possess property; next we say, by solemn legislative enactments, that these people cannot acquire nor possess property—that all they acquire, and all they hold together with themselves are the property of their masters.

We, who hold the anniversary of our society on this day of the anniversary of our national independence, are *ashamed* of these inconsistencies. We are *sick* of these enormities. We look on the whole system of slavery in this land with an utter loathing,—as a most accursed and abominable thing. We are ashamed of the states that legalize it. We are ashamed of those parts of our federal constitution which recognize it.—We are ashamed of the statesmen who vindicate it. We are ashamed of our country which is defiled with it.

We know that by reason of it, this nation stands out to the community of nations as an hypocritical one, and that all its professions of the love of justice, and regard for liberty and the rights of man are exposed to the scorn, contempt, and derision of the world.

We feel the reproach of this national abomination to be intolerable. We cannot longer silently endure it. We will not.

We claim that American slavery is a mockery of justice, a wicked assumption of arbitrary power. We claim that the slave holders have no more moral right to hold men women and children in bondage, than a gang of pirates from the Barbary States would have to hold us and our posterity in bondage should they be able to seize on our persons and drag us into captivity. And we rejoice that these views of slavery are getting possession of the minds of the wise and the good, and combining their influence against a monster so detestable.

Reader, have you a friend or neighbor who is not an abolitionist? If all his doubts and objections as to the practicability and even *expediency* of immediate emancipation are removed, has he moral courage and firmness enough to be an abolitionist? If so, hand him "Emancipation in the West Indies." That settles the question to every candid mind. It can be had at this office, for two shillings. Likewise, the narrative of James Williams, with a likeness of him, bound, for the same price—or for two shillings a dozen, in sheets, for gratuitous circulation. Also, a few copies of "American Liberties and American Slavery, Morally and Politically Illustrated," by S. B. Treadwell, Esq.—a valuable work, and should be generally read.—*Western paper.*

From the Library of Health.

Highly Instructive Facts.

The following highly interesting and important statement of facts, is contained in a letter to the editor, from Mr. John Batchelder, of Holliston, Mass., dated June 25, 1838. If reform is possible in cases like this, who among us should despair?

"It is about ten years since I formed an acquaintance with a family in a neighboring county, of the life and habits of one of whose members I will give some account.

The grandparents of the subject of this communication lived in the enjoyment of all the blessings attendant on a life of "temperance in all things," up to the age of ninety years; so that it is hardly possible that disease in any form should have been entailed on their posterity.* Of the parents—(here I wish I could draw a veil, but as it is important that the truth should be told for the benefit of mankind, I will proceed in as few words as possible)—so far as their temperance is concerned, I cannot speak so favorably as I could wish; on the other hand, they ate, they drank, they lived in that manner which some people of modern taste and refinement call "high living." Having the means in abundance, the world was ransacked for "eatables" and "drinkables" to provoke and satisfy their depraved appetites; and there is good reason to suppose that disease was handed down to their posterity. At any rate, diseased children they had; and the one of which I speak, came into the world diseased, and grew up to womanhood in the same condition.

I have often heard the parents relate the pains, the watchings, the trials, and the great anxieties and labor attendant on the rearing of this hapless daughter—how many physicians they had consulted—how many journeys to the sea-coast and into the country they had performed—how many herbs, and roots, and barks, and pills, and balsams, and plasters, and blisters, had been held in requisition. But all to no purpose; the girl seemed destined to an early grave, notwithstanding the care and anxiety of her fond parents, who, having the means, withheld from her nothing which might tend to restore health or prolong life.

Some of the symptoms of disease which appeared I will just mention. They were weak and swelled feet; weakness of the legs, and inability to walk any distance; constipated bowels and diarrhœa following each other in rapid succession for years together; weak stomach; a hacking cough; nervous irritability; with sick headache, in the warm season of the year, which seemed to defy the medical art for at least eighteen years.

Enough on the dark side of the picture. About a year from the date of my acquaintance with this family, circumstances called this young lady from home, for the first five days together in her life; and here may be dated the commencement of health, and I was going to say *life;* and it *was*, in fact, the commencement of living to any good purpose. Being accustomed to eat flesh three times a day, when pain and disease would permit her to eat anything, I well remember the surprise she manifested when it was intimated that it was sufficient for all the purposes of health to eat flesh meat but once a day.

I mention this last circumstance to show the power habit has over the mind, and also in what utter ignorance she has been educated as to the laws which ought to govern the appetite. To think of living without flesh meat—to think of making a meal without coffee, or tea, or cider, or pepper, or spice, or pickles—in fact, to think of living agreeably to the laws of health, was never dreamed of, much less thought of being practiced upon this side the grave. But a reformation was commenced by abstaining from flesh meat at the third meal, and eating something else in its stead; then went the pickles; then, after a good deal of self-denial, went the cider, the wine, the cordials, and all intoxicating liquors. This was about the time of the commencement of the temperance reformation, or in 1830. After reading the Journal of Health and pondering and weighing the subject, and after repeated trials and as many failures, her mind was at last made up to abandon tea and coffee; then, thanks to God for all his mercies, went the sick headache. The one has not been used, nor the other felt, from that day to this; being five years this present month.

I need not tell you of the resolutions made and broken, of the trials and temptations passed through, of the scoffs and sneers of acquaintances, of the pity of friends and relations, before old and long established dietetic habits had been broken up, and those habits of eating and drinking formed which are agreeable to the laws of life and health. Suffice it to say that the subject of this narrative has subsisted for months past on bread made of wheat, rye and Indian corn meal, *unbolted*, potatoes, apples, and all kinds of fruits common to New-England, as they come in their season, without pastry or any thing made of flour, without any condiments save a little salt, without any drink save cold water and occasionally milk. She has also conquered an almost inveterate aversion to cold water applied to the skin, insomuch so, that cold bathing is practised every morning. She sleeps on a good straw bed; eats regularly three times a day only; rises in the morning at 4 o'clock in summer, and 5 in winter, and goes to bed usually about 9 at night.

And now, sir, what think you is the consequence of all this self-denial—this abstinence from all things that promote disease and death? Why, sir, *health*, HEALTH—perfect *health*. And let none despair, be they ever so constitutionally feeble, or ever so far gone with disease. There is great good to be obtained by "temperance in all things," both in this world and that which is to come."

* Our correspondent is a little mistaken here.—Diseases may be handed down through many generations.

Ex-President Adams.

Few men in this or any other country possess the same noble traits of character which distinguish this extraordinary man. Blest with sound health, a sound constitution, a vigorous, capacious, and highly cultivated mind, stored with an immense amount of knowledge, which has been acquired by experience, and unexampled industry, during nearly three-fourths of a century—still he makes no display in equipage, or attire, but moves from place to place with as much simplicity and unostentation as the plainest cultivator of the soil. From youth to the present period his whole life has been devoted to the service of his country. Although elevated to the highest post of honor known to the Constitution, with his great intellect, and vast acquirements, yet this man readily attends to the smallest matters with the utmost precision, regardless of his own comfort or convenience.

A few days ago a gentleman from the south, traveling to the eastward, on entering the cars at the lower depot in Baltimore, missed his pocket book, containing money and valuable papers. Subsequently the pocket book, was found—the facts were stated to Ex-President Adams who happened to be in the following train of cars (which left three hours later) and kindly offered to take possession of the package, and endeavor to find the owner.

Punctual to his engagement, on his arrival in Philadelphia, without a moment's loss of time he left the cars, and under the rays of a burning and withering sun, with the thermometer at 95, he sought and found the owner, and delivered the package, before seeking lodgings for himself. Such acts of pure benevolence and kindness are rare indeed, but they are characteristic of one of the greatest among living men.—*Baltimore Patriot.*

Singular Case of Somnambulism.

At a late hour a few nights back, Samuel Loder, a watchman attached to captain Knapp's district, heard the breaking of a pane of glass in a house in Riverton street, and the next moment heard two or three more panes of glass being broken in the same house. Supposing that some persons were in the act of committing burglary, Mr. Loder hastened to the house and beheld a man hanging by his hands from the window stool of the room of a three story house, and kicking furiously at the window beneath him, which was the cause of the glass being broken. Mr. Loder called loudly to the man, but received no answer, and it immediately occurred to him that he was a somnambulist. He therefore knocked at the door and a woman shortly came to one of the windows, to whom Mr. Loder spoke in a low voice and told her to open the door without loss of time, which she did accordingly. Mr. Loder then obtained the assistance of two men and went up stairs softly into the room and laid hold of the man and pulled him in, and found that he was fast asleep. After a considerable time spent in rubbing him and pulling his limbs, they succeeded in awakening him; he was of course, totally unaware of what had occurred. He however recollected that he had been dreaming, and imagined himself walking through the back door into the yard. Had he fallen from the place where he was hanging, he must in all human probability have been instantly killed, as independent of the height it was from the ground, there was an iron picket fence close to the lower window of the house, on which he must have inevitably struck in his fall.—*Jour. Com.*

Ungallant.

The following is a curious ordinance promulgated against the "beau sex," we dare say by some fusty bachelors, in St. Helena, in 1709:

'Whereas, several idle, gossiping women make it their business to go from house to house about the island, inventing and spreading false and scandalous reports of the good people thereof, and thereby sow discord and debate among neighbors: and often between men and their wives, to the great grief and trouble of all good and quiet people, and to the extinguishing of all good friendship, amity, and good neighborhood; for the punishment and suppression whereof, and to the intent that all strife may be ended, charity revived, and friendship continued, we do order, that if any woman from henceforward shall be convicted of tale-bearing, mischief making, scolding, drunkenness, or any other notorious vices, they shall be punished by ducking, or whipping, or such other punishments as their crimes or transgressions shall deserve, as the governor shall think fit."

Monument to Franklin.

The Mobile Typographical Society have passed a series of resolutions recommending the erection of a public monument to the memory of Franklin to the officers of the National Typographical Association, and urgently requesting that body to correspond with the different local societies throughout the Union, for the purpose of eliciting their sentiments upon the proposition. The resolutions likewise state that, in the event of the approbation of this project, committees will be formed to collect subscriptions among PRINTERS only, to carry it into effect. The city of Washington is recommended as the suitable spot for the location of the monument.—*National Intel.*

Electricity.—Why is the fireside an unsafe place in a thunder storm? Because the carbonaceous matter, or soot, with which the chimney is lined, acts as a conductor for the lightning. Why is the middle of an apartment the safest place during a thunder storm? Because, should a flash of lightning strike a building, or enter at any of the windows, it will take its direction along the walls, without injuring the centre of the room.

"ABOLITION ABOUT OVER."—We are not careful to count the number of times we have heard it said that "this anti-slavery excitement will soon be over." "Facts are stubborn things," and the following are

FACTS.

1. No longer ago than 1830, the abolitionists were laughed at, they were "so few and feeble."

2. Now, in only eight years, they have become "so many and powerful that the South is very much alarmed." They have about 1800 societies.

3. The American Anti-Slavery Society received into its treasury during the year ending in May last, $32,534 63, whereas the American Bible Society received only $29,790 74. At this rate of progress we are of the opinion that "abolitionism will soon be over" the ten thousand impediments in the way of its march, and will triumph "over" the wicked "prejudice against color" at the North, and "over" the entire slavery of the South. Then "it will be all over."

Hot Rum and Cold Water.—During the week ending the 14th ult. it is stated in the papers, that no less than *seventy one* persons died in New-York city, from drinking cold water. It is added however, that they were principally among the dissipated.

Here is the secret of the matter. Excess of any kind will much quicker kill a rum drinker, than a temperate man. We never knew an instance of a man's being killed by drinking cold water, who abstained from the use of ardent spirits.

A real Dialogue. Belvidera—It seems cruel to kill so many animals for fur—thirty six poor squirrels put to death to make a muff for us! *Emily*—Yes, it is cruel. Why don't the monsters take their skins off without *killing them*?

The Milwaukie Sentinel of the 26th June says:—Here in Wisconsin, we have enjoyed the luxury of ripe *strawberries* for three weeks past—which are to be plucked in abundance from nature's expansive *gardens*, the magnificent prairies of our Territory, and *cucumbers* were upon the tables of some of our citizens the last day of May. And yet New-York is 2 deg. south of us. It is however conceded, we believe, that the climate of Wisconsin, is milder, soil more productive, crops more forward and far more luxuriant, winters more moderate, and summers more "distressingly healthy;" (so the doctors say,) than in parallel latitudes at the eastward.

A Census is being taken taken in Florida; but as it is probable from the returns received that the population will give only 26,000 whites to 24,000 blacks, the condition of admission into the Union cannot be complied with.

Strengthening PLASTER AND SALVE.

Vast improvement on celebrated Dr. Sweet's

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for this Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in many cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to supply the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he has himself acquired in the course of twelve years of extensive and continued practice. This Plaster is considered a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will be shortly be offered for sale) that are certain cures for the tic dolorcux or neuralgia, and for the hemorrhoids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire.

July 21, 1838. 21—6mo

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The want of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient vigor broke in upon his benighted mind, to make the darkness that involved his prospects horribly distinct, there fell upon him such an "avalanche" of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) exhilarating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in "bitterness of hope deferred," may know that there is "balm in Gilead, and a physician there," to whom all, who would apply, may be assured, that no suffering (by rash unskillfulness) awaits them; but that his mode of treatment is as immediately and constantly grateful to their sensations, as the result is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6mo

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